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An Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 17—The Responsibility of a Great Heritage

Deuteronomy 4:1, 32-40

WE ARE DEBTORS

The words in the printed text of our lesson for the day are a portion of the "swan song" of Moses. According to the story, Moses had guided the Children of Israel for forty years in their wilderness wanderings and at long last had brought them to the Promised Land. They had skirted the Dead Sea to the east and were approaching the Land of Canaan at the Jericho ford of the Jordan River. Mt. Nebo near-by lifted itself above the surrounding country. It was from this eminence that Moses saw that coveted possession which he was never permitted to enter. Before turning over the leadership to Joshua, Moses reviews the past and gives instruction for future conduct to these people for whom he left all the splendor and glory of Egypt.

OTHERS HAVE LABORED

In any attempt to evaluate the present and charter a course for the future, it is important to remember that the present is the sum total of all the past. Today's blessings and problems do not just happen, they are the results of all the preceding days which stretch away into the dim unknown past. We are so close to the present, we scarcely realize we are making history and that all the tomorrows will be different because of today.

It is not strange that Paul should say, "I am debtor both to the Greeks and the Barbarians; both to the wise and to the unwise." As we seek to evaluate our present civilization, we can say we are indebted to the Hebrews for our religion and ideals, to the Greeks for our letters and art, and to the Romans for our form of government. Into our American life has been poured the desires for liberty and justice of the peoples of the earth.

As a lad, I greatly enjoyed strolling in the churchyard among stones which marked the last resting places of the stout-hearted pioneers who, for conscience sake, forsook their native land to make for themselves a home in the wilderness of the Indian Territory, free from the evils of human slavery. The faith which inspired them to build the school and meetinghouse while building the houses, reflected their keen sense of values.

No one is deceived more greatly than the man who claims to be self-made. He denies the contributions of the men and women who built and maintained the hospital where he was born, the schools where he received his education, the roads upon which he travels, and the ships which bring his food from the four corners of the earth. It would be far more fitting for him to say, "Other men have labored and we have entered into their labors."

Moses pointed out the evidences of God's loving care for the Hebrews, arguing that just as he had been faithful in the past, they could trust him for the future. His closing admonitions could be summed up in a statement of three words, "Trust and Obey," and no better guide can be found for those who are seeking the good life.

Questions:

Are people victims of their environments?

How is the course of a civilization determined?

Can God be relied upon, judging from history?

P. M. T.

For February 24—Home Foundations for National Greatness

Deuteronomy 6:4-12

THE CHANGING SOCIAL STRUCTURE

The writer of the book of Deuteronomy was greatly interested in national life. He saw the Children of Israel not only as great individuals but he also had a strong hope for their becoming a great nation. There are times when it would seem that the importance of the nation overshadowed the importance of everything else. The word of promise to Abraham was that he would be the father of a great nation. To achieve this end, however, the Israelites were admonished to make their homes strong, not only in material things but also as places of learning and inspiration.

Our great problem for the moment is to take the methods of the long ago, when a family consisted of six to sixteen souls, and were almost self-contained, and apply them in the setting of our complex city life where there is an average of two children to a family. There is very little profit in ranting about what our homes should be like while we know quite well that we shall continue to trust the education of our children to the public school and the Sunday School teacher, and much of the moral guidance to the character agencies in the community.

There is a limited amount of social growth and activity possible for a child without either a brother or sister. It may not be according to the rules, but that child must have from some source something of the social and educational life that came to his cousin of yesterday in the large family, if he is to become the kind of a citizen that goes to make up a strong nation.

When the wild horse is taken off the grassy plains and made to travel the hard surface roads, it is necessary to put iron shoes on his feet. It is unnatural, but very essential. There is a kind of isolated family life that is rapidly disappearing and we see no indication that we are going back to it. The task before us, therefore, is to find the methods whereby the child can find in the larger units of society all the educational and social advantages which were once found in the large family.

LIFE MUST BE SEEN AS A WHOLE

First of all, there should be banished from our thinking the ideas of the secular and the sacred, and instead the child's life should be seen as a whole. Learning the multiplication tables may be just as sacred an experience as learning the books of the Bible. Under the guidance of a good teacher, the only child of a home can learn how to get on with other people and to live unselfishly while playing with others. In a sense, the church, school and state are extensions of the work of the family. The work of these institutions is exceedingly important but none is greater than that of the family. There are some things which only a good home can furnish—parental love, security, and a sense of belonging. Any child who is deprived of these blessings faces fearful disadvantages and handicaps.

Questions:

In what respects have family influences been taken over by community agencies?

Is it possible for the child of parents, both of whom are employed, to develop a well-rounded life?

What principles of the family unit of another day need most to be fostered?

P. M. T.

THE AMERICAN FRIEND

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Dimensions for Brotherhood

A Master Thought

WHEN the late Dr. Gordon Cosmo Lang retired as Archbishop of Canterbury, he made this statement, "I have asked myself whether I could pass on to you some master thought which I might leave as a testament to my people out of a long experience of a very varied ministry. I have no doubt as to what it is. It is the truth of the words of my Lord and master: 'He that abideth in Me, and I in Him, the same beareth much fruit, for apart from Me ye can do nothing.' I know that my many failures have come as a result of my forgetting this truth. And I know what has been worthy of doing has come from remembering it."

"He that abideth in me" . . . That is a central truth. It is that to which John Woolman and others referred when they spoke of "being in the life"—sensing an essential oneness with the Spirit of God. All of us can witness to defeat on those occasions when we are "out of the life," seeking our own way.

Apart from the divine center, confusion and strife begin. Abiding therein, the gentle power of unity with God and with one another is found. From thence issue the fruits of the Spirit. There is wisdom and realism in the words of Jesus, "He that abideth in me . . . beareth much fruit, for apart from me ye can do nothing."

Though we were able to bring intellectual answers to our problems, that of itself would lack power to change them. The gentle might of the living Christ must flow through our lives like the currents in the vine, so shall we bear fruit.

When is it Brotherhood?

NOW and then we have been kindly chided for what is said to be a loose use of the terms, "Fatherhood of God" and "Brotherhood of Man." As terms, they are scarcely found in historical Quaker writings and speech. The observance of "Brotherhood Week," February 17-24, brings this question to the fore.

It is possible to use the terms carelessly. Brotherhood—in what sense? If it means great likeness to one another in all respects then the term is almost meaningless. Men are unlike politically, economically, racially, culturally, and religiously—with hundreds of varieties. Underneath these variations, they have in common the same general physical heritage. Their minds are subject to the same psychological laws. The laws of social reaction, giving them the cultural patterns within which they live, are the same for all of them. They are alike in the measure that the laws of mind and body are the same. They are also alike in that they have common potentials for good or evil given them in their creation.

Even so, we hear Jesus saying, "Ye are of your father, the devil." This seems to emphasize that there is inner darkness as well as inner light and the evidence of it is not very far away. When men choose the "sonship of Satan" for their type of behavior, they are not in line with brotherhood as an accomplished fact, and there is a sense in which they cannot be called "brothers" and "enemies" in the same breath.

A Dual Meaning

Does the margin of likeness, deep though it may be, allow the use of the word, "brotherhood," as a description of that likeness? Is the word sufficiently definitive? The answer depends in part upon what the individual thinks the word means when he uses it. If he means "oneness in a common Christian faith and experience" then the word does not fit. If one, on the other hand, uses "brotherhood" in the sense of a common creation, with a certain amount of common "stock in trade," then he is consistent, within his own definition.

One who deplores the use of the term is not necessarily narrow and spiritually bigoted. Nor is one who cherishes the term necessarily lacking in spiritual discernment or in Christian faith.

A speaker in the recent sessions of the Five Years Meeting suggested that in the term, "Fatherhood of God," we might mean the *fatherliness* of God toward all men, and that in the term, "Brotherhood of Man," we might signify *brotherliness* of men toward one another. It is possible to practice brotherliness toward the unbrotherly, and that is the spirit of brotherhood.

We might spend so much time defining "brotherhood" that brotherliness among men would be set back. One might argue against a given definition so heatedly that his whole concern would serve to retard the coming of brotherhood. *We shall never be saved by a definition, even though it is correct.* "Correct" people can retard the Kingdom of God quite as surely as the "incorrect." Rightness in

spirit—being right with God and with one's fellows—is both more difficult and more effective than definitions. However, lucid thinking in speech, written and spoken, should be encouraged, but in the meantime the spirit of brotherliness must move on. That, in short, is what THE AMERICAN FRIEND intends in encouraging "brotherhood."

A SUBTLE DANGER

We should beware lest, in opposing the idea of brotherhood of all men, we thereby escape from the uncomfortable duty of practising it. Someone has even suggested that we should love men who are our "brothers" while hating those who are the "enemies" of God. Forsooth! That leaves something larger and much more convenient than a loophole through which to escape our duty to our fellow man. It allows us even to sanctify unbrotherliness by assuming the blessing of God upon our behavior.

There is always a danger that the Christian church and its ministers may unwittingly throw themselves on the side of racial and religious bigotry. There seems to be evidence that race riots in certain areas of the United States have been abetted by "pulpiteers" who harangued their audiences in the name of a narrowly defined "Christianity." Lifting texts from the Bible almost at random, they have called on their hearers to help God deliver his curse on Ham (supposedly black) and on those who (so it is presumed) were chief perpetrators of the crucifixion of Christ. These currents of spiritual heresy have been stirred until men have lost their sensitiveness to the voice of One who, in understanding of our human blindness, said from the cross, "Father forgive them, they know not what they do."

The brotherhood we need is that which Jesus implied when, at Nazareth he told the story of Naaman, the Syrian, and of the widow of Sarepta. It was then that the bigots attacked him. They could not stand the heresy of brotherhood with people outside their fold.

The implication of brotherhood in that sense, when driven to its logical conclusion, is such that it is doubtful whether very many people really want it. They love the ideal. As a distant vision it thrills them—so long as it is distant. If it moves too near, they tend to resist it. It lends itself to fine oratory which easily degenerates into a filibuster if it appears in terms of fair employment and similar practices.

In facing these complexities, it is not always clear how fast we can move toward a genuine brotherhood. Stone throwing among those who disagree on the subject is not brotherliness. When we are uncertain of our next major steps we can at least try to increase the area of understanding and practice of brotherhood around us.

BEYOND DAYS AND SEASONS

While observing the Sunday nearest Lincoln's birthday, February 10, for interracial emphasis, and February 17-24, as "Brotherhood Week," we should not let the issues which they raise claim only our seasonal interest. Too often our brotherhood rests in good sermons that are easily forgotten. Brotherliness must be preached—and lived. There was no issue over which men attacked Jesus more bitterly than the question of being brotherly, and there was no principle for which he stood more staunchly than the practice of brotherliness among men.

May we not call to men, "You are of God's family, prodigal though you may be." Even the prodigal who had severed the family ties could say, "I will arise and go to my *father*." When he returned there was no evidence that the father had, in his mind, disowned him. To his father he was still "my son." Jesus told this story primarily to point out the unbrotherly attitude of the younger son. The father said of the prodigal, "This, thy brother," but the younger son replied, "This, thy son." Keeping his distance, he refused to be brotherly.

It is our business to lessen that distance between men and to awaken the dormant hunger for genuine brotherhood. The only way to do it is to be brotherly—in other words to practice brotherhood.

* * * * *

The observance of Brotherhood Week is not enhanced by an attempt to ignore all lines distinguishing Catholics, Jews, Protestants, and others. There are differences and in many respects they are pronounced and, from the point of view of each, many of them are important. The first need is not to disregard differences, but to know what they are—to get the facts. The second need is to understand the people who hold varying faiths. It is not a dilution of one's own religion for him to be understanding and tolerant of others. Persecution is an easy way to blame somebody for something and thereby to satisfy one's own ego. Ignorance, arrogance, and prejudice are the precursors of mutual conflict and defeat.

* * * * *

How much of our life do the Jews control? Often we have heard that the Jews are the international bankers, that they control the press, that the Government is being run by them and, on *ad infinitum*. We have no statistics at hand covering all of these fields, nor do those who often unwittingly "bait" the Jews by their assertions. Now and then someone picks up such statements and screens them. This is what John H. Blacklidge, minister of a Congregational Church, found in answer to the repeated assertion that the Jews controlled his city, Syracuse, New York—of six hundred and forty-eight attorneys, one hundred and thirteen were Jewish; of three hundred and forty-nine doctors, forty were Jewish. The records in other fields were similar. In most cities it would be safer to assert that the Methodists are in control and, brother, we are not afraid of Methodists!

* * * * *

Prepare to share! Next Fall and Winter the need for food will still be very great and wide-spread. As Friends plan their spring planting and summer reaping, they can do it with a view to sharing both food and seeds with the hungry people of earth. Elsewhere in this issue find suggestions by the Rural Life Association. Plant with purpose. Prepare to share. There will be bitter needs next Winter and until—who knows when!

E. T. E.

The Quaker Peace Testimony

What Is It?

By Richard R. Wood

In former issues of THE AMERICAN FRIEND, *the history and application of the Friends' peace testimony has been discussed. More fundamental still is the question here discussed, "What is the Friends' peace testimony in 1946?"*

THE Quaker peace testimony is a great tradition. Men and women through centuries have suffered to uphold it, and in so doing they have greatly advanced the cause of religious freedom. The Quaker peace testimony, stemming back to the earliest contacts between the young Christian church and the power-state, helps link the Society of Friends to the great stream of Christianity, to leave which is stagnation and death. Through the peace testimony applied, there have been striking demonstrations of the reality of the ministry of reconciliation which God has given to us through Jesus Christ.

With opponents and persecutors in the religious conflicts in the seventeenth century, with Indians taught by experience to fear and hate the invading white men, with both sides in Irish civil wars, with Chinese bandits and Manchurian war-lords, with famished mobs outside relief warehouses in Russia, with Germans embittered by defeat after evil conquests, with Philadelphia landlords afraid of mounting costs and the resentment of their tenants, the Quaker peace testimony has proved again and again that people do respond when appeal is made to the Divine Spark within them.

> Lend me your aid, ye race divine,
> Fathers of old, to whom I've prayed;
> Spirits of power, be your strength mine,
> Lend me your aid; oh, lend your aid.
>
> Gounod, *Israel in Egypt.*

We can draw the guidance and inspiration of a glorious tradition from knowledge of the ways in which the Quaker peace testimony has been lived out.

I

Our peace testimony, however, is much more than a glorious and inspiring tradition. It is a guide to the individual in all the perplexities of individual and group relations.

The Quaker's pacifism is not a separate item of his philosophy. On the contrary, it is a corollary that follows directly from the basic Quaker assumption of the Inner Light, of the Divine Spark in every human being, which claims for every human being the consideration and respect due to children of our Heavenly Father. It is in this sense that the Quaker says with the early Christian, "I am a Christian; therefore I cannot fight."

As one feels in his heart the implications of this great assumption, this great declaration of faith, he finds it possible to maintain courtesy and an unruffled temper in the jostlings in an over-crowded bus; he finds it possible to meet those with whom he has drastic disagreements and to work out with them mutually satisfactory solutions of seemingly insoluble conflicts.

It should be noted here that the Quaker peace testimony is an obligation not a guarantee. The Divine spark may be nearly extinguished, but we are under obligation to our Divine Master to act as if it were there. History shows that, so acting, the desired solution often follows.

II

The Quaker peace testimony, in addition to being an inspiring tradition and a guide in personal relations, is a standard by which to judge group and national attitudes and policies. No matter how splendid the objective, a program or an attitude that fails to respect personality—including the personalities of those one regards as opponents—is like the great image with the feet of clay. On the other hand, when throughout the difficulty one respects the personalities of all concerned, one comes to recognize that the right solution is not necessarily the triumph of one's own opinions, but a "resultant" to which each, even the opponent, has his contribution to make. This is that tremendous principle, "the dynamical theory of differences," which, like Heraclitus' harmony of the bow or lyre, wins peace out of conflict by *raising the conflict to the level of problem* and enlists the contributions of all toward its mutually satisfactory solution.

It is interesting to note that the great German jurist, Stammler, developed an entire philosophy of law—law of persons and of nations—from the basic obligation to respect personality.

In the great and important field of world organization, the Quaker peace testimony has a two-fold function.

There is, as a result of the recent wars, much talk of the necessity of maintaining peace by force if necessary. It was the saintly Pascal who said, "The world is ruled by force and law, by force till law is ready." It is difficult if not impossible, to disprove the assertion that "law" implies "enforcement," but it is clear that "law" also implies "acceptance." Enforcement is a weak reed, if much enforcement is necessary. (The overwhelming force of the United Nations is powerless to make prostrate Italy do what we hope she will. The United Nations are making tremendous efforts to *persuade* the Italians to accept the sort of government and policies which were the professed aims of the war.) The pacifist, by personally refusing to rely on force, is at least helping to undermine the general reliance on force which has been the chief source of war-breeding rivalries among nations.

But the pacifist, while he helps prepare the way for effective world organization by undermining the general reliance on force, needs world organization in order to have enough order and security to make it possible for him to manifest his pacifism. Thus the Quaker peace testimony implies an active interest in world organization and an active responsibility for promoting it.

III

This leads to the difficult problem of post-war measures and "compromise." In 1935, in Geneva, Leyton Richards, the great English pacifist thinker, minister of the Carr's Lane Church in Birmingham and later Fellow and Acting Warden at Woodbrooke, said to me, "I totally disapprove of capital punishment. But, were I in a country where capital punishment was not only believed in, but practiced by a cruel method such as boiling alive in oil, it would not weaken my testimony against capital punishment were I to join in efforts to substitute the guillotine for the boiling-vat." This has been for me an enlightening illustration.

The Quaker pacifist must support world organization. He must support the world organization now being tried, the United Nations Organization, with all its short-comings and imperfections. He must not give aid and comfort to the opponents of all world organization by over-emphasizing the faults of this one, and thus providing a cloak of idealism for those who desire to continue the unrestricted right of nations to make war.

IV

But at the same time, the Quaker pacifist must be aware of the shortcomings of the United Nations Organization, and of its need for improvement. He must emphasize and support the possibilities of social and economic cooperation in the United Nations' Charter: the nascent idea of trusteeship of dependent territories, the beginnings of educational, scientific and cultural cooperation, the improvement of living standards throughout the world through the Food and Agriculture Organization, the provision for financial cooperation in the Bretton Woods Agreements, the proposals for lowering trade barriers and increasing world trade.

All these are practical expressions of the Quaker pacifist's basic principle—respect for the personalities of the children of our Heavenly Father.

That principle is a standard by which to judge each issue as it arises, a principle which shows where effort can best be directed; a principle which calls for effort, which gives enthusiasm and patience through the tedious, long-drawn-out process of working out adjustments among many of the complex factors in any conflict situation.

Such slow, patient work is in the line of the great Christian tradition. It is the process, in relations among nations, of bringing people together, of reaching mutually satisfactory solutions to which all contribute, in which none is denied the respect which is owed to all the children of God.

The Coming Day

By W. F. Luder

AMIDST all the hunger and misery left behind it by World War II, there stalks across the earth a ghastly spectre—fear, the fear of World War III in the new age of atomic bombs, radioactive poison gas, and remote-control rockets. Against our will we seem drawn by some unseen force nearer and nearer the brink of the bottomless pit. The ordinary citizen of his nation feels himself helpless and baffled by his predicament. But there are a few people who, however helpless they may feel about staving off the approaching doom, are not baffled by its imminence. In fact they have been expecting it. Who are these people and what is the source of their enlightenment? They are citizens of another nation, the Kingdom of God, and the insights they possess are those of their leader, Jesus the Christ.

The patriotic church member at this point will say, "What's this nonsense about the Kingdom of God? I'm as good a Christian as anybody, but I'm loyal to my country, too. Anyway what's this talk got to do with the mess the world's in now?"

To which the citizen of the Kingdom of God might reply, "The answer to your question lies in your own attitude. Patriotism is the primary cause of the mess you refer to. Patriotism is the worship of a false god, the nation you happen to belong to. It leads inevitably to war. Come join with me in the service of the one true God. Renounce your citizenship in this earthly nation and become a citizen in the grandest of all nations, the whole universe, the Kingdom of God."

At this the patriotic citizen, as soon as he recovers from his shock, sputters, "Now you're adding treason to your nonsense. Anyway, the Kingdom of God is for the hereafter or at least far in the future."

"I'd like to talk with you again sometime about patriotism, war, and treason," replies the Christian, "but right now I hope you'll let me discuss a little further your idea that the Kingdom of God is something far off or that we enter into it only when we die."

Such a discussion is necessary before the Christian can explain to the patriot how he knows what is wrong with the world and what is to be done about it—if there is to be time enough before an atomic war breaks upon us. This question of time is a disturbing one, but there are indications that our economic and political crisis is the same kind that science passed through three or four hundred years ago. If this is true and the times are ripe, changes may come much faster than we think possible.

GIVE US THIS DAY

The patriot has regarded Jesus as a noble but impractical visionary. The patriot has always thought of himself as the true realist, but now he is not quite so certain. At last it seems that he might be persuaded that his patriotism *is* idol worship and that war—even atomic war—is the inevitable result. Finally he may bring himself to learn what the solution is that is proposed by Jesus. One direct approach to it is to find out how Jesus prayed.

Of course the Lord's prayer is familiar to him—too familiar—and he repeats it, but finds that it doesn't mean much. He needs more background. Searching through the four Gospels for references to the Kingdom of God, he finds that Jesus seems to use the term with several different meanings. But he does discover that while it is sometimes spoken of as in the future or as beyond this life, there are other references to it as being present here and now. If, with the help of commentaries, he now returns to the Lord's prayer he will find that one sentence in it is probably mistranslated. Instead of, "Give us this day our daily bread," perhaps it should read, "*Give us this day the bread of the Coming Day.*"

Whether or not this is the true reading, it is consistent with the rest of the teaching about the Kingdom and it does give more meaning to the Lord's prayer. The petition for daily bread does not fit at all. It is inconsistent with the teaching of Jesus as a whole. Jesus tells us to take no thought for the morrow but to seek *first* the Kingdom of God and the other things will come. But when we use the other wording, the Lord's prayer becomes the gem we ought to expect it to be.

"Our Father in heaven, hallowed be thy name, thy Kingdom come, thy will be done, on earth as it is in heaven. Give us this day the bread of the Coming Day. Forgive us our sins to the extent that we forgive those who sin against us. Let us not yield to temptation, but deliver us from evil. For thine is the Kingdom, the power, and the glory, forever."

The Coming Day is obviously the time when God will reign in the hearts of men throughout the world—the time when God will be worshiped and his will be done by all men. This is what we pray for in the first sentence of the Lord's prayer. Of course this dream will not be completely realized for a long time, but the delay does not relieve those who pray from *their* responsibility, *their allegiance to the Kingdom of God.* They are already citizens in the new nation. They acknowledge only one law, the law of love; only one leader, Jesus; only one nation, the Kingdom of God. The next sentence in the prayer is just what we should expect Jesus to say in view of the difficulties his followers will have in a world in which the citizen of all the other nations will regard them as traitors.

THE BREAD

"Give us this day the bread of the Coming Day" can mean only one thing. When we remember the figurative way in which Jesus frequently refers to bread, meat, drink, leaven, we see what it is. When we pray in the manner suggested by Jesus, we are asking for the strength to live as citizens in his Kingdom immediately without waiting for anyone else. We pray God that his Kingdom will come, but at the same time we pray him to give *us* the strength to live in it *now.* How else will it ever come?

This interpretation does not depend merely upon this one translation. Again

and again Jesus tries to tell his audiences that the Kingdom is here among them now. To be sure he also says that its full realization is to come only in the unknown future on this earth and in the life to come, but he urges us to become citizens in it without delay. This is the explanation of what might seem to be confusion in the teaching of the Kingdom. The idea is too big for us at first. It is a two-fold reality, each aspect of which is also double. It has meaning both for the individual life of every man and for the history of the whole race. In each case its meaning is not only for the future, but for the present.

From the viewpoint of any one individual life, a man is to repent at once and be born again. He is to renounce all his other attachments if necessary—his possessions, his nation, even his own family—to enter into the Kingdom at once. The urgency of this is emphasized over and over again. It will not be possible for him to be a perfect citizen of this Kingdom so long as he lives on earth, but it will become possible after his death. For the individual the Kingdom of God is the only reality both *here and hereafter.*

The history of the race is the history of the slow spread of the Kingdom idea among men. For two thousand years practically no progress has been made. Organized ecclesiasticism has never understood the Kingdom any more than the Pharisees could understand it. The nationalistic, pretentious formalities of the churches have no place in a Kingdom whose law is love and in which the greatest are the servants of all. Even if the churches had taught the Kingdom, it would have been futile when most of the people lived lives on a plane little above cattle, not even knowing how to read.

The day of a moderate degree of civilization is only just beginning to dawn for most of the earth's inhabitants. We can see some cloud-streaks of the dawn in the few countries which have only a moment ago—compared to the long night of darkness—begun to educate their people to read. The rapidly increasing number of conscientious objectors to war in such countries is an indication that in these few places on the globe the conditions necessary for a widespread understanding of the Kingdom of God are beginning to be realized. Men who can think for themselves must decide that the most important goal of life is to become good citizens in that Kingdom. These men who enter into the Kingdom are aliens where they live, but as they realize that patriotism is the worship of false tribal gods, they are laying the foundations for one world, a true community. *For the race as a whole, the kingdom of God is the only reality both now and in the future.*

This doubly dual nature of the Kingdom was incomprehensible for the religionists among the Jews because they had combined religion and patriotism. Their nation was the chosen one; their god was the god of the tribe. Furthermore, the Kingdom of God was something for the future. Jesus told them that it was also among them at the moment. This they could not understand, but when Jesus dared to say that the Kingdom was not for the Jews alone—*that it excluded patriotism*—they crucified him for treason.

The official charge was treason against the Roman State, but the real charge was treason against the Jewish nation. From then until now Christians have been persecuted for worshiping the one true God rather than the State. Had not Jesus continually preached one loyalty above all others, above even patriotism? Hadn't he even dared to say, "Render unto Caesar the things which are Caesar's, but unto God the things that are God's"?

This statement has often been quoted to support patriotism and obedience to the bidding of the criminal nation to murder one's brothers in war. Consideration of the circumstances in which the words were uttered will reveal that they offer no support whatever to patriotism. Caesar was not the "lawful" ruler of the Jews. The Jews were a conquered people who were continually rebelling against Caesar. Many of them expected the coming Messiah to lead them in successful armed rebellion against the Romans. In fact some of them thought that Jesus was this kind of Messiah.

The question asked was this, "Is it lawful to pay tribute to Caesar?" Jesus' answer certainly gave no encouragement to a patriotic rebellion against Caesar. In fact he answered, "yes" to the question, but added a statement of his own which is entirely consistent with all the rest of his teaching about the all-important Kingdom of God. It was as if he had said, "Yes, pay the tribute if it belongs to Caesar. What difference does it make if we are a subject nation as long as we serve God as citizens of his Kingdom first of all?"

The most important end of life, the pearl of great price for which all else is to be renounced, is the attainment of a richer, more adequate citizenship in the Kingdom of God for one's self and for one's neighbors. For the individual, the Kingdom is both here and hereafter. For the race, the Kingdom is the only reality both now and in the future.

These ideas are expressed throughout the four Gospels, but the Lord's prayer sums it up most effectively: "Our Father in heaven, hallowed be thy name, thy Kingdom come, thy will be done, on earth as it is in heaven. *Give us this day the bread of the Coming Day. . .*"

SOMETHING EXTRA FOR THOSE IN NEED

We are beginning to realize that what men have destroyed in months of war in Europe and Asia will take decades to rebuild. Of course the first task is relief and the response to relief needs has been most encouraging. People want to help. How can we help most effectively? And how can we keep on helping during the long years ahead? How may we establish bridges of understanding between our own people and the war victims—even our late enemies?

Here are some suggestions for rural people, and others, to work on during 1946. As you look over those seed catalogs and think about crops, gardens, and production for this year, plan to raise something extra to share with the needy.

1. Cereals—Wheat, corn, oats to feed people. The Peace and Service Committee of the local Meeting can help work out plans. A Quarterly Meeting could plan to load and ship a car of grain. For economy in handling and shipping, it is best to send a car of grain from a given area.

2. Seeds—Field seeds, such as wheat, oats, rye, corn, or barley in quantities of a bushel or up to a carload. Children may collect garden seeds of all kinds. Church, school, P.T.A., Y.W.C.A. and student groups have been helping with the seeds project during the season just past with amazing results.

3. Canned Food — Vegetables, fruits and meats, carefully processed and put up in tin cans.

4. Heifers—Groups or individuals may donate dairy heifers to be sent abroad. These will save babies and children and will help build up good dairy herds.

While money is needed for transportation and the promoting of this program, the important thing is to get people to share something of their own. Ministers, teachers, and Sunday School teachers have written in to tell how much this kind of sharing has meant in the lives of children and adults. One minister told of a family that gave a heifer and said, "You can see a wonderful difference in the whole family. They are much better Quakers than they were before!"

The Rural Life Association has been working with the Brethren Service Committee on the heifer project and others for many months. As other outlets for gifts in kind become available, they will be recommended also to those with gifts to send. For further information on procedure and shipping instructions, write to The Rural Life Association, Quaker Hill, Route 28, Richmond, Indiana.

STANLEY HAMILTON.

Commission On Economics and Friends Finance

THE Commission on Economic Life and the problem of financing Friends' work in general was led by Percy M. Thomas, chairman. He was assisted by Homer L. Morris, Josiah T. Russell, Kenneth E. Boulding and others. The first meeting held during the Five Years Meeting Session, was spent in exploring Christian principles and ethical standards.

The Parable of the Talents was suggested as forming a basis for stewardship. We should use the resources God provides for us in a way that will be profitable to the Kingdom of God. The Parable of the Laborers, who enter the vineyard at various hours of the day and received the same wage, suggests the Christian emphasis on fair distribution to all people—distribution based on human *need*.

Many questions rise before us and demand our careful thought. Does production contribute to the welfare of the whole group, or is it a monopoly which pours wealth into the pockets of a few? Is our production for necessities only, or are luxuries being produced for us while people freeze and starve in other parts of the world? How can we control the ultimate use of our products? A farmer innocently raises food for a starving world; he sells it to the local dealer; it passes through many hands before reaching the needy public. Part of this goes into the manufacture of alcohol and munitions — two products, the use of which are contrary to our Friends' principles. A long-time manufacturer of valves used in many useful industries suddenly discovers that his product is going into submarines for waging war. How and where can he and the farmer make their protests against these misuses of their products?

Mass production poses a problem: it makes possible an abundance of goods for the consumer public at low cost, but it ruins small industries and causes unemployment. We must also think of the natural resources with which God has endowed us. Does our process of production deplete these resources? Does the process of production guarantee a living wage to laborers?

The second session dealt with the Christian attitude toward property. Jesus suggested to the rich young man that he sell that which he owned and give it to the poor. He also said, "Lay not up for yourselves treasure upon earth."

There is the legal attitude toward property—legal rights and ownership. Legal rights may be considered as property just as much as houses or locomotives, yet legal rights change from period to period. The legal right to hold slaves has gone. The legal right to hold bonds and collect interest may be altered as time goes on.

There is the attitude of stewardship toward property and talents. This calls for the use of property for the cultivation of love and unity of all mankind and for the service of God. Our right to use property rests upon our ability to use it better than someone else, but today we find the Government managing our property for us through regulation and taxation. Fifty years ago a man with capital of $10,000,000 would receive an income of $500,000. Today, after he pays inheritance tax and yearly income tax, his income shrinks to $30,000 a year. It was the feeling of most of the members of the Commission that production should be left free of control, but distribution should be controlled. Government control of jobs was feared as leading to fascism. The State can become our enemy and destroy business and labor just as it can destroy cities through bombing.

Support of the Church

Having raised the above questions without coming to many conclusions, the Commission passed to a discussion of the Christian attitude toward the support of the church. The old Hebrew method of tithing was a form of taxation for the support of both Church and State. The old New England theocracy was an attempt to combine Church and State in one organization and to support it through taxation. The early Christian church emphasized offerings for special purposes—especially charity. The mediaeval church grew wealthy from gifts of money and lands from people trying to guarantee their entrance into heaven. The State has gradually confiscated much of the lands once belonging to the Church. In America we operate under a system of separation of Church and State. There is no universal taxation for the support of the church. The result is that a small percentage of the people carry the financial load.

This means that money must be raised through stimulation and education and spiritual appeal. A quickened interest must be created in the hearts of Friends. Each project must be dramatized through word pictures or through visual education. We must drop any idea of profit from our participation in the support of the church. We must develop a sense of pioneering on the frontiers of human advancement. The Commission came back to *tithing* as the most systematic method of church finance. It should be on the level of income tax. There should be complete dedication of time and wealth. If we would but take a look at other countries, we should be ashamed of our American luxury.

LINDLEY J. COOK.

W. O. MENDENHALL, NEW CHAIRMAN

At the annual sessions of the Friends World Committee, American Section, held at Pendle Hill, Wallingford, Pa., on January 12-13, W. Orville Mendenhall, president emeritus of Whittier College, Whittier California, and now Director of Quaker Hill, Richmond, Indiana, was appointed Chairman of the American Section for the coming year. Because of his many years of service in Friends' colleges in the United States and his deep concern for spiritual visitation among Friends throughout the world, we look forward with real enthusiasm to the work of the new year.

Very great appreciation was expressed at the meeting for the work of the retiring Chairman, Thomas E. Jones, who soon becomes the new President of Earlham College. The three years he acted as chairman have been a period of steady growth in the American Section program.

As one of its major concerns, which occupied the main part of the Saturday evening session, the Committee discussed the responsibility of American Friends to the war-weary and isolated groups of Friends in both Europe and Asia.

With the Friend to Friend food package project well under way, and all European Friends assured of receiving packages during this winter, the discussion centered around the additional assistance that must be forthcoming. Friends in these areas lack the needed clothing as much as they lack food. Meetinghouses must be rebuilt. The great need for an interchange of spiritual ministry between this country and these areas was stressed.

The Committee approved the continuing of assistance both spiritual and physical to our fellow Friends in need. It is hoped that every Monthly Meeting in the United States will share in this concern for Friendly assistance. Each Meeting will soon receive concrete suggestions for action from the Friends World Committee Office.

Anna Brinton was given a minute from the American Section, Friends World Committee, to take with her as she travels for the AFSC in India and China. A minute was also given to David Henley who goes to England for a period of visitation among Friends there.

For Younger Young Friends

"THANK YOU" FROM AROUND THE WORLD

The postman brought these "thank you's" in letters and reports from AFSC workers to 20 South 12th Street, Philadelphia. But the thanks are sent to all of you who have made gifts of clothing, shoes, and money for relief abroad. If it were not for all of you the Red and Black Star could not send workers or clothing or food. Because of your gifts, and those of hundreds of others, the AFSC can carry on its work of loving-kindness. You *are* the AFSC, and so these thanks are for you.

Not all of the thanks were written from the people themselves. Some of them, like the one from Italy and the one from Finland, were in reports from the workers in those places.

If you would like to learn how to say "thank you" as the people in these countries do, they are given here for your use.

FRANCE

Get a map of France and see if you can find these places: Paris, Le Havre, Caen, Marseille, Montauban, Perpignan, and Toulouse.

If there were room here we would like to tell you about the gouters or "snacks" the children are having in the schools in these places—not all the children, just those who the doctors say need food the most. Babies and mothers who have no other way of getting milk, get a little every day. Doctors give vitamin pills to those who most need strength and energy. And children and older people who are sick at home and some of the people who are in prisons get packages of food. During the past year nearly 498,300 pieces of clothing were sent to France.

At Caen, which is in Normandy, Quaker workers from England and the United States are helping the people rebuild some of their houses destroyed in the invasion. This is a big job, though, and a slow one, for out of nineteen thousand houses only one thousand were left standing.

MERCI

Here is a thank-you letter that was not translated into English for you. We thought it might be fun for you to do. If you cannot read French, you might ask the French class in high school to translate it for you. It is one of the nicest letters.

"Monsieur le Président, je vous remercie au nom des élèves de ma classe. Nous sommes très contents de ce bon goûter. Mes camarades aussi aiment ce goûter. J'adore les sardines, l'ovomaltine, le lait condense, et la crème de gruyere. Quand J'apercois le camion, je dis, ca y est! On va encore bien manger! Mes petits camarades vous remercient bien et moi aussi et je vous embrasse. — Michel."

"I am nine years old. I am thin, small and shy. Like several of my comrades I have profited from the nice lunch given by our American friends; also I am feeling better and my father is very happy. He urges me to thank you very warmly for your bountifulness and, as for me, I send you my kisses.—Rene."

"I had been ill in the spring; I had grown very thin and my teacher chose me to benefit from the lunches offered by the American Quakers. I ate some good sardines, good cheese and drank chocolate milk. It was a feast. Thanks to you, I am feeling very much better, and I thank you very much and send you my greetings and my gratitude. — Maurice."

HOW THEY WRITE AND SAY "THANK YOU" IN

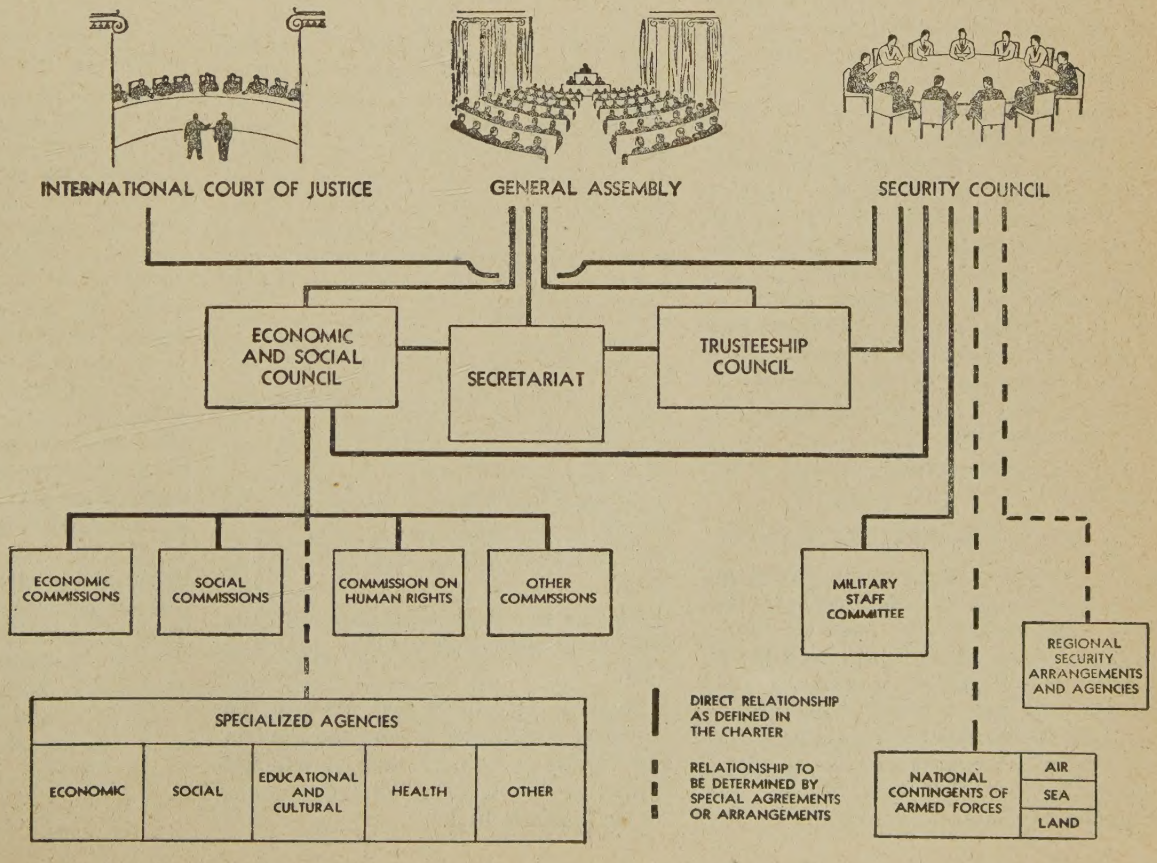
FINLAND — Kiitos — Kee-tõs.
FRANCE — Merci — Mare-see.
HOLLAND — Dank U — Donk U (to say the "U" shape your lips as if to whistle and say "e").
ITALY — Grazie — Grahtz-ee-ah.

There will be more "thank you's" in the next issue.

It would be a mistake for Friends to concentrate wholly on opposition to certain legislation, such as peacetime conscription and not to think in positive terms regarding world order. In our close-knit world, national issues are always world issues in large measure. Conscription must be solved finally on a world scale if it is to remain solved. The days of unilateral action are rapidly passing.

The United Nations Organization is now finding a geographical location. It will soon begin to function and thereby will occupy a large place in press and radio. The pictured outline will be serviceable to readers who are genuinely concerned for world order.

ORGANIZATION OF THE UNITED NATIONS



The WORD in New Words

Bible Changes to Keep from Changing

BY FRANCES DUNLAP HERON

Third in a series of five articles on the Revised Standard Version of the New Testament.

It was a memorable Sabbath in A.D. 70 whenever a dusty stranger appeared in the courtyard of a home in Asia Minor bearing a precious scroll containing words from the Apostle Paul. Eagerly the little band of Christians who had gathered in the court-yard—their first church—listened to Paul's revelation of the meaning of the gospel of Jesus Christ.

It was a dangerously exciting day in 1530 when members of a devout English family slipped a copy of William Tyndale's newly printed Bible into a secret niche in their home. They were willing to risk the severity of the law in order to have God's Word within their own walls as a guide and comfort.

It was a momentous day for Christendom in 1611 when, persecution at an end, a group of scholars appointed by King James announced the completion of the King James Version of the Scriptures, "to be read in churches." In the more than three hundred years since, this masterpiece of Elizabethan literature has been the translation most widely used in both public and private worship.

It is an eventful day in 1946—February 11—when once more a new version of the New Testament takes its place in the romantic annals of those who have striven to put God's Word into the language—and hence into the minds and hearts—of those who will read it.

The new Revised Standard Version is the result of fifteen years of effort by a committee of America's outstanding Bible scholars, headed by Dean Luther A. Weigle of the Yale Divinity School, to translate the New Testament into the language of today. The revision was ordered by the educational boards of the forty Protestant denominations that compose the International Council of Religious Education, of which Harold E. Stassen, former governor of Minnesota, is active president.

In four years a similar revision of the Old Testament will be completed.

RECURRING NEED FOR TRANSLATIONS

To understand the recurring need for new translations of the Bible, the layman must understand first the background out of which it was written. In origin and spirit it is Semitic. The phraseology and sentence structure of the New Testament have a strong flavor of Aramaic, the language Jesus spoke. "Amen," "Messiah," and "Rabbi," for example, are Hebrew words.

In its expression of thought and idea, the New Testament is Greek. It was written in Greek for the inhabitants of the Roman Empire. Greek booksellers circulated it. Its writers were trying to reach the common man of the early Christian era with the simple, direct gospel of Jesus. They wrote, therefore, not in the language of Greek drama and oration, but in the informal speech of the home and the market place.

During the last half century, exciting discoveries of old manuscripts have shed new light on the original Greek text of the New Testament. More important still, the unearthing of thousands of scraps of papyri in Egypt, written in the idiomatic language of the New Testament era, has given scholars a new key to unlock previously misunderstood passages of the Gospels.

Now they are able to determine more clearly just what the New Testament writers were trying to say to the common man of that day. They realize that some of that message became obscured in the Elizabethan "thee," "thou," "camest," and "insomuch" of the King James Version—at least it is obscured for terse speaking and thinking Americans of the twentieth century.

With the best aids any Bible translators ever had, consequently, the members of the International Council's revision committee have used the simple English of today to tell the story that was written in the simple Greek of nearly nineteen hundred years ago. In so doing they retain—even capture something more of—the original Semitic spirit.

Through these centuries of translations and revisions, the message and teachings of the New Testament have not changed. But in order that each generation may understand that message in terms of its own needs and responsibilities, there must be changes in the outward dress of sentence structure and word usage, changes in the light of growing Christian experience and expanding human knowledge.

The Revised Standard Version is printed in large, clear type, on substantial paper, with one chapter leading into another like a continuous story. It *looks* like a book for men and women and boys and girls of today. It *reads* like their book too. There is the direct simplicity of the businessman, the housewife, the schoolboy in such sentences as these:

"Is not life more than food, and the body more than clothing?" — Matthew 6:25.

"And he left there and went to the region of Judea and beyond the Jordan, and crowds gathered to him again; and again, as his custom was, he taught them."—Mark 10:1.

OPEN LETTER FROM YOUNG FRIENDS IN JAPAN

The following letter from a group of English-speaking Young Friends in Japan brings them very close to us. There were three Friends' compounds in Tokyo. One in Akasaka established by British Friends with an active Meeting, two in Mito—the school with seven buildings large enough to accommodate a student body of five hundred and another with a young men's dormitory, a meetinghouse and two residences. All Friends' property except one residence has been destroyed. It is in the living room of this house that the group gathers. During the week it serves as a classroom, for two hundred of the students have returned and without books, desks, or other equipment are carrying on under the leadership of fifteen teachers, mostly graduates of our school. This letter was transmitted by the courtesy of Cpl. Jackson Bailey, a New England Friend now stationed in Tokyo, to the Friends World Committee.

December 16, 1945
No. 13 Daimachi, Shibaku
Tokyo

Dear Friends:

Today we came together to receive our new Friends, Mr. Thomas Snipes and Mr. Jackson Bailey, here in the room of the building where Mr. and Mrs. Bowles lived and now is used as the Friends Girls School. Through the window we see only destroyed houses and trees—all are grey and shivering in the coming winter. But in the room a fire is burning in the hearth. We sat around it and took our dinner chattering and laughing, and then talked about the future activities of the Young Friends in Japan.

Through miserable years, we gathered and earnestly prayed for the return of peace. We, however, could not *do* anything—we were in such a wretched condition day and night. Some of us have lost their houses, and others were seriously wounded. But now we are going to stand up like a phoenix on the ashes. We feel that the future of the Friends in Japan rests upon our shoulders, and that we should do something for reconstruction. We must find a way to reunite the scattered members. We must elucidate the meaning of Quakerism in the New Japan. We also are planning to support the settlement in the slums which is managed by one of our friends. A new vision is within us, though outwardly we are still powerless.

Dear Friends, let us be one in the work of building up of a new world.

Sincerely yours,

(signed) ICHIRO KOIZUMI,
RYUMEI YAMANO,
KIYOSHI UKAGI,
KIKUE KURAMA,
TOSHIKO ISHIDA
TANI TAKAHASHI.

Kikue Kurama, Yamano and Tani Takashi have each spent a year at Pendle Hill. They are all teaching. Koizumi was brought up in Mito Meeting, seventy-five miles north of Tokyo. He graduated from the Tokyo Imperial University and taught in Friends Girls School. During the raids a phosphorus bomb hit his home, severely wounding him and his parents.

Ukagi was brought up in Shimotsuma Meeting in Ibaraki Tien and was in business in Tokyo. Toshiko Ishida, a graduate of Friends School, is now assistant principal. Her home, too, was destroyed.

Letters from Ibaraki Tien tell of relief work being undertaken by Yasukuni Suzuki who has been fortunate in meeting United States officers who have been to Friends' schools in this country and have taken a special interest in his work.

We hope that before long a few Friends from this country may join Japanese Friends in Tokyo and that Friends from Japan may visit us so that together we can build a new world.

LINCOLN—THE PLAIN MAN

There was a resident of Philadelphia who worked hard to help elect Abraham Lincoln to the presidency. Afterwards this man, whose name was Alexander McClure, went to Springfield to meet the President, and described his first impression in these words: "Before me stood a middle-aged man, tall, gaunt, ungainly, homely, ill-clad—slouchy pantaloons, vest held shut by a button or two, tightly fitting sleeves to exaggerate his long, bony arms, all supplemented by an awkwardness that was uncommon among men of intelligence. I confess that my heart sank within me as I remembered that this was the man chosen by a great nation to become its ruler in the gravest period of its history."

There were other such impressions of Lincoln. But what do they prove now, except that no man can be fairly judged unless you know him, no matter what he seems to be?

For this Abe Lincoln, so unattractive at first sight, so crude and seemingly ill-suited for his high office, is the man Americans will honor for all time. Born in the backwoods, amid dire poverty, with only seven months of formal schooling, he was a plain man, who never pretended to be otherwise. The qualities for which he is revered are homely too: honesty and modesty, generosity of soul, respect for one's fellow man. Most Americans have these qualities of character to some degree. But Lincoln had them in overwhelming measure, and therein lies his greatness, both as a man and as a leader of men.

Lincoln was religious. "I know," he once said, "that the Lord is always on the side of the right; but it is my constant anxiety and prayer that I and this nation should be on the Lord's side." Believing in the brotherhood of man, he could not help believing in the innate goodness of human beings. From this came his faith in "government of the people, by the people, for the people." In his First Inaugural Address he asked: "Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"

Because Lincoln lived, Americans are a strong, united people today. But even while we pay him homage, some of us tend to forget the ideals for which he battled. When Lincoln spoke of the people, he meant all the people: white and black; Protestant, Catholic and Jew; native and foreign-born. In his great heart, there was no room for shabby prejudice or petty bigotry. Race and creed he saw as natural differences, in no way setting limits to a man's capacities or his human rights. In Lincoln's view, those who stood on differences of race or creed to set themselves above their neighbors were tearing down the very fabric of Americanism. "As I would not be a slave," he wrote, "so I would not be a master. This expresses my idea of democracy."

FROM THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS.

BROTHERHOOD OR OBLIVION

Brotherhood Week, February 17-24, falls in the new atomic age. Here is a challenge worthy of Americans. Can we work together with our neighbors at home and abroad, and enjoy an era of peace and prosperity such as the world has never known, or shall we muff the peace and plunge the world into complete destruction? In a few months or years we may no longer have the choice. Just now it's still up to us.

We know we must get along with other nations, in spite of the fact that their languages, their customs, and even their political systems are different from our own. This may not be as difficult as it sounds. For friendship begins at home, and America is a great laboratory. We have already learned to understand and respect many different people—the neighbors down the block who attend a different church, the folks on the next street who use strange seasonings in their food, the little colored boy in the same grade with Junior.

Brotherhood Week reminds us that we must maintain this unity if we are to win the peace. The conquest of the atom heralds unheard-of wonders—or swift and total destruction. Tomorrow we will live in "one world—or none." Either we work together as equal citizens of that world, or there will be nothing left to work in.

What world-citizenship can mean is demonstrated in the realm of medicine where the practical benefits of brotherhood are felt by everyone of us. An Englishman developed the vaccination for smallpox; a French chemist produced the cure for rabies; the discoveries of a Japanese and a German guard our children from diphtheria; pellagra is being cured today because of the researches of an Austrian. These men—and thousands like them of every ace and creed—never thought in terms of national boundaries, religious groupings or racial differences. They were servants of all mankind.

THE WAY TO BE TOUGH

Brotherhood Week will serve an important purpose if it brings us up short to think hard about the link between fair play and survival. That fact is more important for our country than for any other, because we are a people of many nations, many races, many religions. We are, for example, English, German, Negro, Irish, Slavic, Italian, Scandinavian, French, Lithuanian, Greek, Indian, Chinese. We are Protestant, Roman Catholic, Eastern Orthodox Catholic, Jewish, Christian Scientist, Quaker, Mormon.

The way our history has worked out, this mixture of human resources with its varying cultures and talents has been a bonanza. It has furnished unique initiative and skills which have built our vast industries, tilled our farms, created our arts, developed our sciences. This has happened only because we have held to the principle of brotherhood more often than we have departed from it, giving the inhabitants of our land a chance to work together on an equal footing.

This is simple arithmetic of destiny: Toughness minus brotherhood does not add up to strength. It adds up to the most dangerous kind of weakness. On the national level, this endangers the survival of one people. On the international level, it endangers the survival of all people. For it is now clear that another war will wipe out the whole civilized world.

The furious course of history has led us right back to our old-fashioned ideal of the brotherhood of man. It works. Giving to others the same dignity and rights that we want to keep for ourselves is the pivot on which survival rests. Basic human rights must not be reserved for certain favored groups and denied to others. They must be the sacred possession of everyone.

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS.

THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

BLACK AND WHITE

For in Christ Jesus you are all sons of God through faith.....There is no room for 'Jew' and 'Greek'; there is no room for 'slave' and 'freeman'; there is no room for 'male' and 'female'; for in union with Christ Jesus you are all one.

GALATIONS 3:28 (Goodspeed)

* * * *

I have been told
On a mountain steep
A Shepherd smiled as He heard the sheep
Debate if the black ones or the white
He would admit to the fold
That night.

KENNETH W. PORTER.

* * * *

I believe that the Negro has a great gift for the world; the gift of the idea of meeting injustice and ostracism and oppression by sunny, light-hearted love and work. I believe he is going to teach that to Asia and the white folk.

JAMES K. AGGREY.

To this end I was born that I might bear testimony to the truth that men should be too busy to muse over personal wrongs when they are working for the good of humanity. . . I am busy working for harmony.

JAMES K. AGGREY.

* * * *

Those who say that racial justice will come 'in time' mean usually that they are leaving such justice to someone else.

SOCIAL ACTION.

* * * *

We turn away, feeling that there is nothing much we, personally, can do about it, except perhaps observe Race Relations Day once a year in our churches (though of course that doesn't mean that we must give up segregated churches), or perhaps join an interracial committee (if it isn't too radical), or talk a little about giving 'equal opportunity' and a little about housing. Doing the little things so that we can forget that nobody is doing the big things.

LILLIAN SMITH.

* * * *

Not only have we stereotyped the Negro, but we have stereotyped ourselves and our own feelings. Not only do we need to think of the Negro as human; we need ourselves to become human.

LILLIAN SMITH.

* * * *

. . . no mayor, no governor, no president of the United States has ever appointed a committee to study the white man and his deep need to feel superior to other human beings and to have power over their lives.

LILLIAN SMITH.

* * * *

An old Negro got on a bus in Miami and sat in front of the Jim Crow divisional sign. The conductor told her she would have to move back a row. After eyeing the conductor placidly, she said, "God's getting mighty tired of this."

LOUIS FISCHER.

* * * *

Do not act for selfish ends or from vanity, but modestly treat one another as your superiors.

PHILIPPIANS 2:3 (Goodspeed)

* * * *

The Negro should be kept in his place! I agree! But his place is along side of us!

T. C. BOBILIN.

SOMEWHERE LIES A COUNTRY

Somewhere lies a country,
Flower-scented land,
Green-hilled and high-treed
And music-spanned.

Somewhere lies a country,
Wind-cradled land,
Where no face is haggard
And pain is contraband.

Somewhere lies a country
For which the poets pray,
Wide-hearted, high-souled,
A million dreams away.

LUCIA TRENT.

FAITH

The future hides behind a thousand veils
And darkness shrouds our entry to its land;
The lamp we use to see along its strand
Flickering, lights a little way — and fails.
Yet if the spirit, seeing this, once quails,
And grows disconsolate, and is unmanned,
It is a traitor to our race's grand
Questing, eternal, for a thousand Grails.
For we have moved — and forward! — slowly moved,
Led by a few whose faith refused to die;
Who knew man and his lot could be improved
If men would only stand their ground and try
To lift their hearts above the deadly, grooved
Acceptance of what was — toward what might be!

R. JOHN FRANCIS KNUTSON.

YOUNG PINES

Dear little trustful pine trees,
Standing erect and beautiful in the October sunshine;
Stretching your arms out, fearless and confident;
Your slim, skyward-reaching heads, hopeful and serene!
You do not know the world is coming out of a convulsion;
You do not know that men are filled with fear
And suspicion and greed and rankling hate;
You have not heard of labor troubles,
Or inflation or deflation or trade agreements,
Or international intrigue or military occupation.
You stand together here in the warm Virginia sunshine,
Asking only for room to grow,
For rain to drink, and clean, bright winds to breathe.
May God protect you, little trustful pine trees,
Till you and all the world have grown
To a mature and lovely stature.

MABEL C. SATTERTHWAITE.

LANDMARKS

I crossed the stile of morning,—
I walked beyond the day,—
And yet I found no friendly sign
To indicate the way
Until I reached the doorstep
That led into the skies . . .
Then all the landmarks bowed to me:
How friendly Paradise!

MAE WINKLER GOODMAN.

You can play a tune of sorts on the white keys and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white.

JAMES K. AGGREY.

* * * *

Let down your buckets where you are.

GEORGE WASHINGTON CARVER.

* * * *

O God, who has made of one all nations to dwell upon the earth, and who by Thy son Jesus Christ has broken down the walls of partition between Jew and Gentile, slave and free, Greek and barbarian, break down we beseech Thee, all that divides us from one another, shame our jealousies, and lay low our pride; do away with all race-prejudice; that the bonds of fellowship and mutual service may unite the East and the West, the North and the South, that we may live in peace together, in honor preferring one another, to the glory of Thy great Name.

GILBERT C. BINYON.

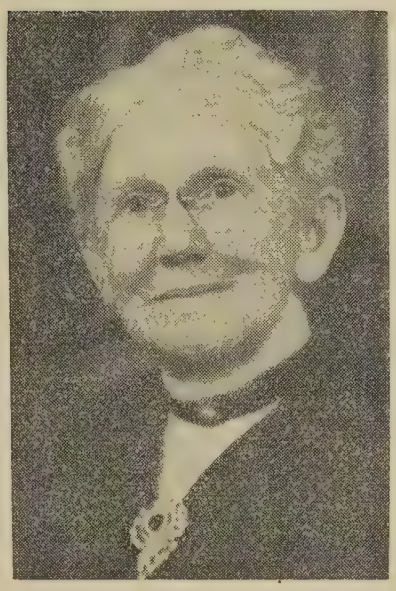
LYNCHING RECORD LOWERED

Lynchings, in former years very numerous and widely distributed (only four of the forty-eight states have been exempt), seem at last about to disappear. Tuskegee Institute, recognized authority on this subject, reports only one such crime during 1945. That took place at Madison, Florida, on the night of October 10-11, when a twenty-year-old Negro, under indictment for attempted assault, was abducted from the county jail by persons unknown, carried seven miles out of town, and shot to death.

This is the smallest annual lynching toll reported in the sixty-four-year period for which the records have been kept, just as the two lynchings of 1944 marked the lowest record up to that time. The average for the last six years has been only three per year, against a long-time average of eighty per year, including two peak annual records of two hundred and more.

This trend obviously is encouraging to those who favor law and order. It should not be taken as indicating that lynchings will automatically disappear, however, or that vigilance for their prevention is no longer needed. Unfortunately in almost every community there are excitable, irresponsible elements who, under the stress of emotion, are easily susceptible to the virus of mob violence. Every community, therefore, needs to be on guard against it.

IN MEMORIAM



AMANDA MARIS WOODWARD

Amanda Maris Woodward, born at Annapolis near Bloomingdale, Indiana, December 23, 1854, the daughter of Jonathan and Julia Ann Maris, was educated at Bloomingdale Academy under the principalship of Barnabas C. Hobbs. On December 27, 1877, she was married to Ezra H. Woodward and removed with him to their farm near Mooresville, Indiana.

In 1880, they removed to Oregon and soon thereafter located at the Quaker settlement which became known as Newberg, Oregon, on the banks of the Willamette.

With her husband, she was active in the work of the Friends Meeting and in the upbuilding of the community. For many years she was a leader in the Women's Christian Temperance Union, of which she was president for some years. Her principal interest, however, had to do with Christian education, as represented, first, in the establishment of Friends Pacific Academy, which developed into Pacific College. Her important place in this development is indicated by the fact that the main college building, Wood-Mar Hall, was named for her and for Evangeline Martin, who were largely instrumental in raising the funds for its erection. From the time of the death of her husband in 1922, she filled his place as a member of the Board of Trustees of the college.

Their home in Newberg became the "Friendly Corner" where traveling Friends found refreshment of mind and spirit. It was a "Vital Cell" of family influence. Their son, Walter C. Woodward, whose death occurred in April, 1942, found in their home the inspiration and training that sent him into Friendly educational leadership and finally gave him to the Five Years Meeting as Secretary and as Editor of THE AMERICAN FRIEND. Their daughter, Bernice King, lives in Portland, Oregon.

Through all the years she was an important influence in the Friends Meeting in Newberg in which she long had the position of elder. She was recognized as being particularly fitted for this important service.

Keeping unusually well informed on current developments nationally and internationally, she was alert to situations as they arose and was forthright in expressing her opinions, not only to those about her but also to those in positions of authority. Her death occurred January 18, 1946.

INTERRACIAL NEWS

The late Dr. Carver, noted Negro scientist of Tuskegee Institute, was honored this month by a presidential proclamation naming January 5 as George Washington Carver Day and ordering flags displayed in his honor on all public buildings. This proclamation was pursuant to a unanimous Congressional resolution designating January 5 as Carver day, in recognition of the fact that Dr. Carver had contributed notably "to the expansion of the agricultural economy of the nation through his diligent research as an agricultural chemist."

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A significant press report comes from Birmingham this week to the effect that Alabama Democrats have discarded their traditional "white" primary and, in effect, left the party rolls open to Negroes otherwise qualified by law to participate in party elections. This action was taken as a result of the recent U. S. Supreme Court decision invalidating the white primary in a case originating in Texas.

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Mel Murchison, Negro newly discharged from the navy, has been admitted to Princeton University as a freshman. This is the first time in the history of the institution that a colored student has been enrolled in its undergraduate department.

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Twenty-eight Negro teachers of chemistry are listed in the current volume of "American Men of Science." Twenty-one of the number have achieved the doctorate and the other seven hold the master's degree.

GENERAL BOARD OF EDUCATION OF THE METHODIST CHURCH.

Forum

CALL FOR A METHODIST

Editor, THE AMERICAN FRIEND:

Do you think all subscribers to THE AMERICAN FRIEND have as much to report as this Colorado family of non-Friends who have been making use of a gift subscription? In a recent letter they say: "Through THE AMERICAN FRIEND and the American Friends Service Committee, we have a friend in Holland at a Quaker school, and a friend in Norway and my P.E.O. chapter sent money for three food packages for Holland. Now I want a Methodist friend in Germany."

M. ELSIE MCCOY.

Wilmington, Ohio.

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HOLD PEACE TESTIMONY!

Editor, THE AMERICAN FRIEND:

I was shocked at A. F. Styles' joyful forum suggestion that the Friends were keeping pace with the times and becoming war-minded with the rest of the world! Christ is not out-moded! Human nature is the same today as it ever was. Christ was no dreamer. He was the most practical man who ever lived and his admonitions to walk softly with our fellow men brought with them no footnotes about "carrying a big stick." When He said, "love—forgive—bless," he meant it. If it was right for him, it is right for us.

We do not believe in Jesus, unless we obey his commandments. And we shall never find peace or salvation without him, even though the Government tries to make us believe it is expedient to defend ourselves.

CHARLOTTE BRATE.

Lakeland, Florida.

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NEED FOR TESTING

Editor, THE AMERICAN FRIEND:

May I discuss with Friends, and more especially with educators among Friends, the use of tests and measurements in the guidance of youth? For several years I have had respect for the careful and accurate use of standardized mental tests, and at the same time have had fear of the abuse of these scientific instruments. This abuse has been evident in two ways. First, the highly accurate and keenly discerning devices have been used by persons who were not competent of using them; and second, there have been dishonest quacks who have imposed inaccurate testing devices upon the public with great claims as to their values.

This type of social dishonesty is evident in every field of human endeavor, and therefore is not peculiar to the field of psychological and mental testing. Adulterated products, attempting to pass as genuine, are as old as human history. Adulterations are much more evident and seem more dangerous in some things than in others. For instance the presence of cotton or other shoddy in a garment is inconvenient, but probably it is much less disastrous than quackery in either a mental test or an advisement. Substitution or adulteration in food is less dangerous than is silly optimism in an educational or vocational advisement.

The demand for psychological and mental testing and advisement has grown rapidly recently in the minds of our citizens. Much of the increase is due to the laws providing for the testing, advising, and occupational training of returning service men and women. During the last sixteen months I have worked as an adviser for Veterans Administration, and have been much interested in the reactions of individuals and groups returning from the armed forces, and of the public in general, to testing and guidance. One thing which seems evident is that the public is going to demand more psychological testing and guidance in the future than it has in the past. Because of this I believe it is time for some of the educational institutions belonging to Friends to make preparation to serve their communities in this field. Testing and advisement should be administered democratically and scientifically. It also should be carried on with a sense of deep religious service and concern. It appears to me that since many of the persons connected with educational institutions among Friends are democratic, and many of them have a deep concern for religious service, it is especially fitting that serious consideration be given to serving in this field.

May it not be true that the field of testing and guidance for Veterans Administration is one in which a Friendly educational institution can make a particular contribution? There are many persons returning from service who need help very badly. Some of them need help desperately. These needs of individuals may be physical, mental, moral, or spiritual—or they may be any combination of these. Usually more than one type of need is present and many times very evident. To help these persons, advisers should be elaborately trained in scientific method, broadly objective, deeply imbued with humanitarian idealism, and genuinely Christian. An observer cannot fail to see that there is something to be desired among the advisers he finds at a conference of Veterans Administration workers. The needs are so desperate that one would be foolhardy who believed himself to be adequate for the work.

There are some educational institutions among Friends which should be advisement centers for Veterans Administration, and which should be preparing to serve their communities in broader ways through testing and advisement.

LUTHER WARREN.

Alliance, Ohio.

CHRISTIAN EDUCATION BOOK-OF-THE-MONTH

THE MINISTER TEACHES RELIGION

BY FRANK A. LINDHORST

Abingdon-Cokesbury, Nashville, Tenn.

Price, $1.00

If the minister or pastor today follows the example of the Great Master, he or she will be a teacher of religion. The New Testament story, setting forth the life of Christ, tells that he went about "*teaching*, preaching, and healing."

There has been a great need for a manual dealing with the teaching function of the ministry. And now comes from the pen of my good friend, Dr. Frank A. Lindhorst, who until recently has been religious educational director of the Des Moines Area of the Methodist churches, this book that really fills the bill. He is well qualified, by training and experience, to write upon this subject.

Says he: "The minister teaches religion. He cannot help it." He teaches unintentionally, by life and actions, as well as intentionally, by methods of one kind or another. "He sets out to change persons from what they are to what they ought to be." He says that the book was written because "many ministers are hungry for methods that are sound in purpose, that are sound psychologically, and that are known to produce results." The writer has admirably met this need. He shows definitely how the minister can help to shape the educational program of his church.

Our Friends' pastors, and other educational leaders, will find this book most constructive and helpful. With the exception of a few references, such as those on infant christening, we shall find that he speaks our language quite well. He is one of the good friends of the Friends. I suggest that each Yearly Meeting provide a copy of this book for every pastor. The price is only one dollar. It will be a good investment.

JAMES R. FURBAY.

Daniel Wheeler's *Voyage of Life* has been compiled by Samuel Cooper. This brochure will be of interest to Friends concerned with Quaker biographical material. It may be secured for thirty cents from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

INTO COLLEGE WINDOWS

When my children attend a church college, which I confidently hope they may, I hope they will sit under teachers who are able to keep God in the center of their courses. This, I know, is no small achievement for an instructor.

With ancient Israel, God was in the center of everything. If they lost a battle, it was God showing his disfavor. If it didn't rain, God was punishing them. If a man lost his health, it meant that God was frowning on him. Of course, I shouldn't want God blamed for everything. But I should like a teacher who had recaptured somewhat the centrality of God, which was Israel's.

In a course of history, for instance. I should like my child to see the movement of mankind in the drama of time as a play in which many either succeeded or failed, depending upon whether or not he heeded the eternal laws of God. I should like him to understand that on this stage God Himself was a constant, unseen actor too, and that the other players could not ignore him, except to their sorrow and consternation.

Or, in sociology, politics, or economics. I should like him to realize, as he appraised one social form against another, that no social form would be good unless the men and women who made it up were good. Society does not change by juggling its forms of organization; its only real change occurs when hearts and minds of men, one by one, become changed by the power of God.

Also, in the natural sciences. I should hope that the teacher would never let my child forget that advances in medicines which made men live longer were futile unless men lived better. Or, that to enable men to fly faster would be fruitless unless their errands were constructive and merciful. To build more bridges, higher buildings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by noble motives.

Even in the fine arts. I should like my child to feel that esthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I should hope that both art and the artist would be measured by whether or not God and his ends were glorified.

The church college has this "plus" objective in its program. Its teachers are "approved" by this world's best accrediting agencies. But, in addition, they are encouraged to tie all instruction together to God as the center, in whom we live and move and have our being.

ALVIN N. ROGNESS.

THE COLLEGE AND THE LOCAL CHURCH

A. WHAT THE PASTOR CAN DO

1. He can create in his young people, through sermons and interviews, an interest in going to college.

2. He can keep before his young people by occasional sermons the important place which the church college occupies in the life of both the church and the nation.

3. He can counsel with parents about the ambitions which they have for their children and point out the part which the college can play in enabling them to realize those ambitions.

4. He can see that publicity regarding our colleges finds its way into the hands of his young people.

5. If he is a graduate of one of our colleges, he will find times and places to tell of the advantages which he found in such a college.

6. He can challenge young people to a life of service and urge the church college as the normal place to prepare for it.

7. He can encourage young people to attend conferences held on our college campuses that they may see the equipment and catch the spirit of the school.

8. He can keep the college informed of promising young people who should be placed upon the college mailing list.

9. He can keep in touch with young people attending our colleges, and see to it that, when home for a holiday, they have a chance to tell others of their experience.

B. WHAT THE LOCAL CHURCH MEMBERSHIP CAN DO

1. Make college financially possible for choice young people who otherwise could not attend.

2. When touring becomes possible again, make it a point to visit the college campus that is nearest, and take likely young people along that their interest might be awakened.

3. See that a Christmas party is held for young people home from college and do whatever else will enable the student to see that his church is interested in him.

4. Do a little reading upon the part which the church college is playing in preserving democracy.

5. See to it that when the missionary budget is under discussion that the congregation is informed of the place which the colleges hold in providing leadership for our pulpits and our mission fields.

6. Include in prayer those who carry the responsibility of administering our colleges, together with those who teach.

7. Remember that the church college is not something separate and distinct from the church. It is the church in action ministering to the needs of its young people, inspiring them to service, and training them for leadership.

8. Pay attention to college young people spending the summer at home. Seek ways to use their talents and their ideals in the work of the local church. Use them lest you lose them.

9. See to it that copies of the church bulletin follow young people to college.

10. Whenever possible have a college president speak from your pulpit that your church may feel a personal interest in your church college.

ROBERT W. GIBSON,
Board of Christian Education, United Presbyterian Church.

PUBLICATIONS AVAILABLE

Volume 1, Number 1, of the *United Nations News* came from the press under date of "January, 1946." It will appear as a monthly digest of international affairs as related to UNO. Student subscription is $1.00 per year, for others $2.00. It is published by the Woodrow Wilson Foundation, 45 East 65th Street, New York 21, New York.

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The *Handbook of the Religious Society of Friends* printed in October, 1941, is now available at fifteen cents each. It is almost invaluable as a source of information on the location of Friends Meetings, schools and other institutions. It gives names and addresses of Friends who are clerks or officials, the statistics of members, of attendance and valuable data. Order from the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

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Readers interested in opposing Peacetime Military Conscription may be interested in securing copies of "Navy Sex Laxity in Japan" from the Anti-conscription Committee, 1013 Eighteenth Street, N. W., Washington 6, D. C., or Room 635, 410 South Michigan Avenue, Chicago 5, Illinois. It is a reprint from *The Methodist Advocate.* It also appeared in *The Des Moines Register.* Price one cent each, or three dollars for five hundred.

QUAKERDOM · AT · LARGE

Since they planned to leave Cairo, Egypt, January 3, it is likely that Paul and Alice Barnett and Howard and Lalah Yow are now at the mission station in Africa.

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In nine years the number of students in Holguin, Cuba, Friends School has increased from 179 to 346. As measured by the State Board of Examiners, the students have an enviable scholastic record.

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Emmett Gulley and wife and daughter of Pacific College, Newberg, Oregon, have returned from a trip to Mexico where they helped in a sale of property for the American Friends Board of Missions.

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One commendable use of a Yearly Meeting bulletin is that made of *Friendly Venture*, as mimeographed by Nebraska Yearly Meeting. In it Clio Brown has given a helpful thumb-nail sketch of early Quaker history.

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Professor Gervas A. Carey, head of the Bible Department of Pacific College, has leave of absence this semester, having undergone a surgical operation. His work will be carried on by other teachers.

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Arle Brooks, widely known among C. O.'s throughout the country, who has himself served two terms in prison for conscience's sake, will carry on and extend the work so ably developed by James Mullin.

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Beginning with a contribution of $20,000, Whittier College now has $250,000 for a building program. It was concluded with a $60,000 drive recently completed, in which Whittier students engaged with very gratifying returns.

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Under the leadership of Rupert Stanley as chairman, the Howard County Council of Churches, Indiana, addressed a letter to President Truman opposing peacetime conscription. It also called for international agreement to abolish military conscription.

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To date, approximately four hundred men have been released from Friends' CPS camps. The demobilization releases many on the staff as well. Friends should keep informed on the continuing program of foreign service for Young Friends. (See previous issue of THE AMERICAN FRIEND.) Concern and financing are still needed.

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The Friends of Seattle, Washington, have been visited by Douglas V. Steere. Meetings of general interest to the public, and addresses of particular interest to Friends, were arranged. His talks included reports on his recent visit to Scandinavian countries, and messages on the spiritual life.

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Sumner Mills, a member of Western Yearly Meeting, a member of the first AFSC reconstruction group in France in the first World War, and vice-chairman of the AFSC, will take charge of the German desk in the Foreign Service Section for a year beginning February 1.

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H. Millard Jones has been elected to continue as Administrative Director of the United Temperance Movement of Minnesota. He is also Secretary to the Board on Public Morals of the Five Years Meeting. His bulletin to key workers and officials of the Five Years Meeting is very important to temperance workers.

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James P. Mullin, who has been with the AFSC since March 1, 1941, has left to return to his law practice in Brookville, Indiana. Assistant director of CPS in the Philadelphia Office for two years, then for a year director of two CPS camps, he has done his most significant work as secretary of the Prison Visitation Committee.

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The Mid-West Branch of the American Friends Service Committee have given a minute of affection and approval for Ruth Urice Keeton and Morris T. Keeton who have spent three and a half years with them, both participating in many phases of the work. Their ability to do constructive work both at drudgery and at imaginative levels is especially commended.

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Arthur and Westine Shufelt report that the Indians of Council House are gathering black walnuts and selling them. The proceeds are used to send food packages to Europe. Those at Kickapoo Mission have also assumed an interest in the European Relief Program. Fresh fruits, canned fruits, jars of pickles, pumpkins and turnips, sacks of grain and other foods were piled high on two tables and lined around the platform of the little Kickapoo Meetinghouse during the Thanksgiving meetings on November 18. Here are Missions with a mission!

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"Western Churchmen" is the name of a men's movement as organized in Western Yearly Meeting. Their executive committee met in Indianapolis the last week of November. Fourteen Quarterly Meetings were represented, the most representative group yet to meet except at the time of Yearly Meeting. Tentative plans were made for a mid-year meeting of "Western Churchmen" late in the month of March.

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Wilmington College enrollment figures have increased by thirty per cent, as more than fifty ex-servicemen were registered to begin the second semester at the college. Under a new plan adopted last Fall, veterans are permitted to register during the term in order that they may not lose time. Faculty members have volunteered to give special assistance to men making up back work.

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William J. Sayers, who resigned the pastorate of Muncie, Indiana, Friends Meeting last Fall, is now living at 602 Richmond Avenue, Richmond, Indiana. His ministry is continuing to a large number of Friends Meetings and to other groups. He is supplying the Anderson Friends Meeting on Sundays. Special meetings at Wabash and at Jonesboro will be held by him. He is President of the Indiana State Pastors Conference.

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Two new professors will begin teaching at Wilmington. Harold Shelly, head basketball coach and coach of a strong reserve football team at Withrow High School, Cincinnati, will become new director of athletics. He will install football next Fall for the first time in thirteen years. The present coach, J. K. Rash, will devote his full time to duties as business manager. George Redfern, former naval officer, will become new head of the Social Science Department.

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Gilbert F. White, assistant executive secretary of the AFSC, and James M. Read, ex-CPS man and former associate professor of History and Political Science at the University of Louisville, have gone to Germany to investigate conditions there and to report on possible ways in which the voluntary agencies might help. They are members of

a commission of six men appointed for this service by the American Council of Voluntary Agencies for Foreign Service, Inc.

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Pacific College, Newberg, Oregon, has started a course in Cooperatives, which has created considerable interest. V. S. Alanne of the Cooperative Correspondence School at Superior, Wisconsin, and R. M. Mitchel of Pacific Supply Cooperative, Walla Walla, Washington, visited the campus this month and held a two-day conference with students and interested people of the community. So far as could be learned, Pacific College is the only college in the North-west which is offering any kind of a course in Cooperatives.

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The Indiana Council of Churches has recently held its fourth annual meeting and conference. It was headlined by D. Elton Trueblood of Earlham College; Henry P. Van Dusen, president of the Union Theological Seminary; Herman N. Morse, administrative secretary of the National Board of Missions of the Presbyterian Church, United States of America. The program was built and carried through in keeping with our atomic age and its implications for world life. William J. Sayers, well-known to Friends, has served the State Pastors Conference as president. The two groups met jointly,

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Westtown School will celebrate its 150th Anniversary in 1949. A fund to commemorate this occasion is being started this winter with a goal of $350,000. The money is to be used for a new kitchen, a library extension, and other improvement items. Scholarships are also on the list. The school is the recent recipient of a very fine reconditioned pipe organ for the auditorium. This instrument and its installation is the gift of Paul M. Cope and Ezra C. Bell, owners of Hotel Morton, Atlantic City. Both men are Westtown graduates. Westtown expects to continue its work program into the post war period. It is also continuing the practice of devoting Friday nights to hobbies.

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From the conception of a relief program to the giving out of the first cup of soup or pair of shoes is a long and arduous path beset with hurdles and bogs of arrangements, negotiations, licenses, passports, reservations, and a thousand thorny details, all intensified by the realization that when people are starving every moment's delay is serious. The Finnish program, first set in motion last summer, is now gathering momentum. Five thousand children in Finnish Lapland are being fed AFSC food in seventy schools. Early January shipments included five tons of pork, five tons of powdered milk, one ton of butter, one ton of powdered soup, and cooking utensils. Forty-seven tons of clothing have already been distributed.

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The hostels developed by Friends Relief Service to care for old people evacuated from blitzed cities of England have attracted wide and favorable attention. Friends Relief Service operated in all forty hostels. Most of the hostels were situated in isolated places as far as possible from the danger of air raids, and the city-bred old people sorely missed the bustle and variety of town life. From ten to twenty-three old people, most of whom had been either artisans or unskilled workers, lived in each hostel. In some hostels the old people were encouraged to join in the work of the household and garden, on the ground that it was better for them to be occupied. In others they did very little, on the ground that they had had hard lives and now should rest in their old age.

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Anna Brinton, AFSC Board member, chairman of the Italy Sub-Committee, co-director of Pendle Hill, has been appointed Commissioner to the Orient, to visit India, China, and, if possible, Japan. She will meet Paul Sturge, general secretary of the Friends Service Council, London, and confer with him on the future work of Friends in the East. Paul Sturge and Horace Alexander have already left London for India, and it is expected that Anna Brinton will leave soon and will be gone six or eight months.

Howard E. Kershner has returned to New York after a trans-continental tour covering twenty-four states, during which he made one hundred addresses and forty radio talks, and held numerous press conferences. Through his efforts, many overseas child and school sponsorships have been secured, and financial returns are still coming in.

NEWS OF OUR MEETINGS

New Castle Friends have been getting acquainted with their new pastor, Leonard Hall, his wife and daughter. Every part of the church program is responding to their influence and Leonard Hall has made a place for himself in the community as well, where he has been much in demand as a speaker. The younger members are being drawn into the worship services and the Sunday School work is being stressed. The pastor's Christmas letter sounds the keynote in the words, "This gospel of hope and courage gives us new faith in the way of Jesus with its love, sympathy, courageous loyalty, and brotherhood of all men."

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A Quarterly Meeting Young People's rally was held at the Winchester Friends Meeting on Sunday afternoon, January 13. Special music was furnished by the Rural Young Friends Orchestra, and Mrs. Franklin Chant of Lynn led in group singing. Francis Brown, pastor of the Farmland Meeting, gave a worth while gospel chalk-talk. He challenged those present with a vision of service, and the opportunity that is open to Quakerism. Following the worship hour, the group gathered in the basement for a social hour, with Charles Cates of Winchester in charge. Approximately fifty young Friends attended.

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In December, a reception was held for Marlin Dawson, minister of Clintondale, New York, Friends Meeting, to which a number of ministers of near-by churches and other friends of the Meeting were invited. Marlin Dawson, who is from Des Moines, Iowa, has attended Drake University and William Penn College and is now a student at Hartford Theological Seminary. On January 24, he was united in marriage with Helen Perry, daughter of Stanley Perry, a Friends' minister in the middle-west, and now of Friendswood, Texas. She will complete her master's degree in religious education at Hartford this spring, and is acting as supervisor of religious education in the Manchester, Connecticut, Congregational Church at present.

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On January 13, the Stillwell, Indiana, Friends Meeting heard a forceful temperance address by Robert Gemmer, leader in the Prohibition Party and Youth Temperance Council of Indiana. Willard Scott, student at Chicago Evangelistic Institute, was another recent speaker. Six new members were received into membership last month, one of whom, Mrs. Otter, directed the Christmas Program presented by the young people. Contributions this year have been six times larger than they were in the preceding year. The pastor, Myron Tripp, has been conducting a Sunday afternoon Bible class and devotional period in the home of a concerned Quaker, Alonzo Prosser, in an unchurched area of LaPorte. Prior to 1929, there was for many years a Friends Meeting in LaPorte, where an old Quaker cemetery is situated.

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Recently a number of Cincinnati Friends gathered to hold a reception for thirty-five new members of the Meeting, and a social hour was enjoyed. On January 13, Raymond Mendenhall

visited the Meeting and spoke at the morning worship service. The churches of Central Hills area of Cincinnati, of which Friends are a part, are to hold joint Sunday evening services. Burton Hill, pastor of the Cincinnati Meeting, will speak at the Episcopal church on January 27.

The hostel which was opened in April, 1943, for Japanese-Americans was closed on January 1, because there was no further need of its service. It served as a hospitable temporary home for Japanese-Americans who came to Cincinnati from re-location centers. Gracia Booth acted as hostess until the arrival of the first directors, Kate and Arthur Brinton. When they returned to George School, Anna Schneider of the Cincinnati Meeting, became director. Over seven hundred persons stayed at the hostel during its period of usefulness, and many others have used it as a community gathering place.

The World View

A resolution opposing peace-time conscription was adopted by one thousand six hundred students at the closing meeting of the five-day quadrennial Methodist Student Conference held on the University of Illinois campus.

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Dr. Don Lehman, former camp doctor at Elkton CPS camp, "walked out" and was finally acquitted by Judge McCulloch on the grounds that he should have been classified as a physician in the first place.

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The attack by temperance forces on liquor advertising finds a very vulnerable point in "wet" propaganda. It is a point at which newspaper readers in particular can make their weight of opinion felt by protesting to their newspapers and commending those which refuse liquor ads.

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The Catholic Worker commends Bishop O'Hara of the Catholic church for signing with others a request to President Truman for amnesty to all violators of the Selective Service Act whose violations were based religiously and conscientiously. The same paper encourages its readers to write the President, asking their release from prison as men are being released from military service.

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A young soldier recently wrote his home-town pastor, "We've had an unprecedented number of court martial sentences in my outfit since coming to France. Not one yet was sober when he committed the act that caused his downfall. The sentences range from a $42.50 fine, and a week's restrictions, to hanging. Everyone had been drinking before committing his crime! Compulsory military training and camp influences will, in effect, seem like compulsory drinking to many boys of eighteen.

* * * *

Many people in Geneva regard the fact that the United Nations Organization is not taking up its headquarters there, as punishment for their country's neutrality! Whether such a moral interpretation of the situation is justified or not, there is nevertheless very evident in Switzerland, among socially minded people, the feeling that having been spared the suffering and destruction of war, there is an obligation on the part of the Swiss to do something constructive for peace, and a desire on their part, in view of their geographical position, to act as a liaison between Eastern and Western Europe.

* * * *

"Scientific research—what for?" asks *Worldover Press* in reporting the comments of Norman Thomas, chairman of the Post War World Council, on the spectacular starvation experiment carried on by CPS volunteers at Minneapolis. Norman Thomas, of course, is chiefly interested in the results of the experiment in practical application to the situation in Europe and Asia.

"For six months they were fed at the semi-starvation level." asserted Mr. Thomas, "going down to about 1,500 calories per day, which millions of Europeans endure. They told me that one effect of this semi-starvation was to make it extraordinarily difficult for them, in good temper and good judgment, to carry on the simple business of their own small democracy of cooperative living. All intellectual work was made extremely difficult, but the really striking thing is the fact that the men made almost no improvement at all when their diet was raised to the level that is now offered by relief agencies in Europe—that is, to a level of 2,000 to 2,500 calories. It was only after a very considerable time on a 4,000-calory diet that real progress was made. The significance of this for the rehabilitation of Europe and for the hope of democracy in Europe is obvious and appalling."

—*Friends Intelligencer.*

FRIENDS' MINISTER NEEDED

Detroit Friends Meeting has been carrying on without a regular pastor, but the Sunday morning worship service is being led quite regularly by Parley Bingham, a Methodist minister who is now Secretary of the Fisher Branch Y. M. C. A. It is believed that there is a place for a strong Friends Meeting in Detroit and that now is the time to move forward. A regular pastor is needed and Detroit Friends will be glad to hear from anyone interested. They will also welcome Friends coming to Detroit.

CONTRIBUTORS

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LUCIA TRENT—Box 2032, San Antonio 6, Texas.

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BIRTHS

TATUM—To Lawrence and Virginia Henning Tatum on January 1, a daughter, Lorry Ann, at New Providence, Iowa.

ENGAGEMENTS

Charles and Mildred Maxwell of Earlham, Iowa, announce the engagement of their daughter, E. Louise to Jay Willis Beede, son of Juanita B. and the late B. Willis Beede of Whittier, California.

DEATHS

HADLEY—Mary Cosand Hadley on January 1, at the age of seventy-nine years, in the home of her daughter, Florence Mills of Hartford, Connecticut, whom she was visiting. She was the daughter of Nathan and Priscilla Cosand, and spent most of her life in New London, Indiana. A birthright Friend, she showed unusual interest as a child in the work of the church, which grew with the years. She served as President of the Woman's Missionary Union of Western Yearly Meeting and as chairman of Western Yearly Meeting Board of Missions and for years was a member of the Five Years Meeting Board of Mis- extended to her community, where she sions. At the time of her death she was an Elder. Her influence and ideals had been a teacher in her younger years. She became the wife of Jonathan Hadley in 1890, who preceded her in death. She is survived by three children, Florence Mills, Carrie May Gilbert of Fort Wayne, Indiana, and Russell Hadley of Ludington, Michigan; three sisters, Ada Brown, Elnora Cosand of New London, and Violet Kenworthy of Fairmont, and

a brother, Charles E. Cosand of Richmond. Services were conducted at the New London meetinghouse, with her pastor, Stacey E. Wesner, in charge, assisted by Murray C. Kenworthy.

JOHNSON—Clifford Johnson on January 7, at Whittier, California, aged eighty-four years. He was the son of J. Howard and Sarah Johnson, a native of Ohio, but with his parents went to Oskaloosa, Iowa, when very young, graduating from Penn College. He was united in marriage with Susan Harrison, a daughter of Naomi Harrison Jay, of Richmond, Indiana. At the turn of the century, he came to Whittier as an invalid. He was a birthright Friend, living a quiet, steadfast, positive faith. The keynote of his life was that of going half way to meet a difficulty and in that calm readiness for whatever the future held, he was able to win back his health and became a guiding spirit of the budding community interests of this growing Quaker community. He was trustee of Whittier College for forty years and made it possible for countless young people to achieve an education. Services were conducted by Edwin McGrew, Willard Trueblood, and Herschel Folger.

WINSLOW—Orestes A. Winslow, on December 4, at Pratt, Kansas, aged seventy-nine years. He was united in marriage with Minnie E. Davis and they spent thirty years in pastoral and evangelistic work. Since 1930, they have resided in Haviland, Kansas, where services were held in the Friends church with Merle Roe, in charge, assisted by Charles Balland and Cora Lamb.

SUMMERHAYES — Jane Summerhayes at Columbus, Ohio, on First Month, 22, aged seventy-five years. She was the wife of Henry Summerhayes, member and one of the founders of North Columbus Monthly Meeting. She was a minister and had traveled widely in Great Britain and the United States in the ministry. She and her husband were among the first members of the Fellowship of Reconciliation in England.

Word has been received of the death of Tom A. Sykes on January 24 at his home in Thomasville, North Carolina. An additional statement will be made in the next issue of THE AMERICAN FRIEND.

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CONTINUING NEED

URGENT and Continuing Need for well-trained stenographers and secretaries, preferably with experience, for Philadelphia and branch offices of American Friends Service Committee. Those with genuine social and religious concern will be particularly interested. Opportunity for attendance at AFSC meetings, Pendle Hill lectures, etc. Stimulating work and pleasant working conditions. Write Personnel Office, American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Pa., or phone Rittenhouse 9372.

OFFICE SECRETARY NEEDED

WANTED office secretary for Washington, D. C. Meeting. Five day week and pleasant working conditions. Shorthand and typing required. Salary $1800 per year. Write to Allen J. White, 2111 Florida Avenue, N. W., Washington 8, D. C.

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GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2578.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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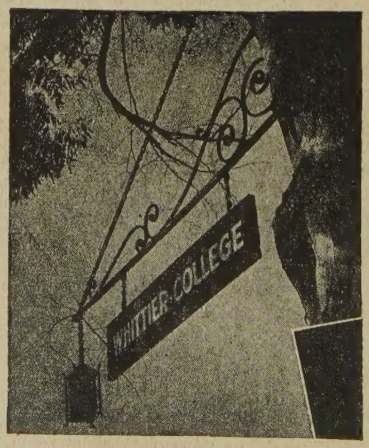

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